1:Stanford U. S-4, 5 1956 AF14 Central China AF14

the Tung landlords, too, were accused of having exploited the Yao peasants during the land reform.[20] 563 565

D. The Yao People

The Yao community is divided into two classes: the landlord and the tenant. The landlords who own land on the mountain slopes are called Shan-chu (mountain proprietors). They usually wear their hair long, and are thus called Ch'ang-mao Yao [Long-haired Yao]. The Yao peasants, who move from one mountain to another when the soil is exhausted, are called Kuo-shan Yao [Cross-mountain Yao].[21] However, the number of Yao landlords is small, and most of the Yao peasants cultivate fields owned by Han Chinese or Chuang landlords.[22] Thus, Yao intermingle with Han and Chuang people in their daily economic life. [302]

A Kuomintang source states that Yao readily intermarry with the Han Chinese,[23] but recent 563 582

20. Min-tsu Cheng-t'se Wen-hsien Hui-pien, [as cited in footnote 16], pp. 155-56.

21. An ko-ming, Chung-kuo Shao-shu Min-tsu Feng-kuang, [Life of the Chinese Minority Nationals], Hong Kong, Hsüeh-wen shu-tien, 1955, pp. 109-10.

22. Min-tsu Cheng-t'se Wen-hsien Hui-pien, pp. 53-54.

23. Li Tsung-jen and Pei Chung-hsi, op. cit., p. 512.

2:Shryock H-4, 5 (no date)1931 AF14 Central China AF14

When a novice is ready to enter the order, he burns a prayer before the picture of Chang T'ien Tsi, and in some way learns the words which will form his religious name, by which he is afterward known in the society.

Formerly the Taoists wore their hair long, but under the republic many shave their heads like the Buddhists, although they do not have the scars of the burnt incense. As shaven heads are very common in China, especially during the summer, it is almost impossible to tell a Tao Szi on ordinary occasions. They do not seem to have monasteries, but the Huai Ling Hsien Chih records the sanctity of a number of noted hermits. For services they have special robes and round small hats. As the T'ien Tsi does not live in Anking, it seems unnecessary to give an account of his equipment.

The Taoists do not engage in many services besides masses for the dead, which are their chief source of income. They themselves do not have too much faith in their ceremonies, but they have to live, and what they do helps the ignorant on the road to virtue. A sincere Taoist, or Buddhist for that matter, has little regard for creeds, or what the majority of Christians usually mean by faith, but the former makes his aim the practice of the doctrines of Lao Tzi and the cultivation in his heart of Tao and Teh.

I do not think it altogether fair to accuse either Taoists or Buddhists of hypocrisy because they engage in practices whose validity they question themselves, for they hold that the majority must have sensuous objects of worship, not being able to understand the subtle abstractions of Chuang Tzi or Nagarjuna, and that the images and the ritual help those incapable of higher things on the way upwards. Their insincerity is not much worse than that of a grown-up telling stories about Santa Claus to children, or fairy tales with a good moral at the end, and everyone living happily ever after.

Taoism seems to include five elements. First there is the attempt of the sincere and educated Tao Szi to realize the doctrines of the Tao Teh Ching and the Taoist philosophers, inaction, mysticism, Tao and Teh. Teh usually means virtue though Lao Tzi uses it as the attribute of Tao, while Tao may signify a good many things, of which " Way " conveys the most frequently used sense. Various writers use it in different senses.